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## BOOK NOTICES

**Mexico To-Day.** By George B. Winton. New York: Missionary Education Movement, 1913. Pp. x+235. 50 cents.

No one who wishes to understand economic, political, and religious problems in Mexico can afford to neglect this book. It is packed with information about past and present conditions in that unhappy country. Chapter headings are: "The Country and People"; "Political Evolution"; "Religions, Ancient and Modern"; "Social and Moral Inheritances"; "The Intellectual Awakening during the Nineteenth Century"; "The Protestant Movement." The attitude of the author with regard to problems of the movement is practical and sane. To know the condition of Mexico, he says, to sympathize, to lend a hand in the work of education and in the spread of true religion, is far better than to criticize and to threaten her with armed intervention.

The story of Mexico, as Mr. Winton tells it, is much like that which we meet in the history of the Hebrews, but with some of the conditions exactly reversed. The country was originally inhabited by native Indians, who lived in agricultural villages and held the soil on the basis of that primitive communism through which all races have to pass before attaining the status of "civilization." This early condition of things was violently disturbed by the Spanish conquerors, who introduced the historic Roman jurisprudence, with its law of private property in land. Along with the gradual fusion of Spaniards and Indians, there went the reduction of communal property to an individualistic basis, until today the two original races have practically disappeared; and we have the *Mexican* people, who are divided, not by distinctions of race, but along the lines of *class*. "Mexico's greatest problem," says our author, "is the land question. All the land of that country is held by a very few people, and nearly all of it in very large bodies. . . . And the worst feature of the situation is that so large a proportion of these great holdings remains unimproved. These lands are also taxed at a very low rate, especially the unimproved sections. In recent years lumber and mining syndicates, many of them involving foreign capital, have sought, and by various means have obtained, possession of much land which had been community holdings of Indian villages. The Indians have always preferred to retain the system of village communes in existence before the advent of the Spaniards. . . . These communal lands, lying mostly in the mountains . . . are largely unfit for cultivation, and are kept for common pasturage and a fuel supply" (pp. 66, 67, 68).

The foregoing paragraph gives a kind of snapshot of Mexican history, which only needs to be

supplemented by the names of a few national characters in order to bring it up to date. Porfirio Diaz, of course, is the imperialist under whom the capitalistic régime was finally consolidated in its present-day form. Madero is the idealist, who declared that the land belongs to the people, and that they ought to have it, and who was triumphantly elected president to succeed Diaz. Huerta is the conspirator who connived in the murder of Madero, and who, having seized the reins of government, undertakes to restore the system of Diaz.

**Immigration. A World Movement and Its American Significance.** By Henry Pratt Fairchild. New York: Macmillan, 1913. Pp. xii+455. \$1.80.

Mr. Fairchild's volume is a good introduction to a great American problem which more and more touches all sides of our social life. The book is written in a clear style, is full of facts bearing on its theme, and has a good bibliography. Pastors who wish to make a study of immigration in its moral and religious aspects will find the book to be useful. It does not pretend to be an exhaustive treatise; and, as its subtitle indicates, it attempts to look at this American problem from a "world" point of view. It approaches the subject historically and internationally.

While the book is to be recommended as furnishing a good introduction to the preliminary and objective aspects of immigration, it can hardly be taken as an authority on the inner, fundamental nature of the problem; and we cannot regard it as being in any sense final. The author speaks for a "sociological" treatment (p. vii and *passim*); but his idea of sociology seems to be mainly of the "practical" order which too often goes upon the tacit assumption that we are competent to form opinions upon special questions without having a groundwork of knowledge about the "social group" as a fact of history. The whole tendency of modern scientific sociology, as contrasted with the "practical" attitude represented by this book, is to emphasize that all special social problems are but the phases of one underlying problem of "human relationships within the limits of the group."

Judged by this tendency, the present volume, in spite of its endeavor "to avoid that narrowness of treatment which so easily besets the writer on such a topic as immigration" (p. vii), does not articulate its theme within the general perspective of social life, and leaves the impression that its problem belongs mainly to the "expert." For instance, the author seems to be

obsessed by the idea that much light is to be thrown on the immigration problem by "the ratio of men to land" which obtains either in the country from which, or to which, the stream of immigration goes. The phrase just quoted recurs again and again (pp. 6, 21, 38, 88, 146, 303, 370, 381). In this connection the author refers adversely to Henry George (p. 7). While scientific investigators and economists have been right all along in dissenting from the *a priori* views of George, there is a residuum of truth in his doctrine which is recognized more and more in present-day legislation, and which has a direct bearing on the immigration problem, but which writers like Mr. Fairchild are in danger of overlooking. Foreign laborers in the steel works of Pittsburgh, as shown by the now famous Pittsburgh Survey, are compelled to pay such high rent by land speculation that they cannot secure a healthful amount of light and air. Accordingly, the Pennsylvania legislature has recently passed a law by which cities of a class including Pittsburgh can tax land values at a rate double the rate on buildings, in order to break up the tendency to hold land out of use and overcrowd the territory actually in use. While Mr. Fairchild is right in saying that the "ratio of men to land is of extreme importance, and ought never to be neglected in the discussion of any sociological or economic problem" (p. 21), his method of dealing with immigration as affected by the ratio of men to land is too simple. Other factors than "ratio" enter into the land question. If, as in the Pittsburgh case, the ratio is artificially forced up by real estate speculation, Mr. Fairchild's remedy of restricted immigration fails to meet the demands of the problem.

**The Call of the Christ.** By Herbert L. Willett. New York: Revell, 1912. Pp. 212. \$1.00.

The subtitle is, "A Study of the Challenge of Jesus to the Present Century." The author emphasizes that there has been no moment in the history of the church when the call of Christ has been more imperious than now. But in some ways this call in our day is of a different character from that which has been heard in any earlier period. Formerly it was understood chiefly as a call to a form of doctrine, or to compliance with certain rites, or to membership in a particular organization. And there are still those who believe that Jesus requires of men assent to certain facts in his life, such as the virgin birth, the fulfilment of Old Testament prophecy in his ministry, the performance of miracles by him, etc. There are others who put the emphasis upon certain doctrines which they derive from New Testament teachings, either those of Jesus himself, or those of the apostles. But all these are types of an obsolescent order of Christianity. They are survivals of an earlier

and cruder conception of the purpose of Jesus. Today, these features of the call of Christ are quite subordinate to other considerations which have come into view as the result of a more careful study of the character and program of Jesus. In our day, it more and more becomes clear that the commanding call of Christ is to himself—to his point of view, to his attitude toward God and man—and not to a belief in the facts of his career, nor in doctrines taught either by him or by his apostles, nor in forms of worship, ordinance, or organization. This newer Christian view is expounded in the eighteen chapters which compose the book.

**The Crown of Hinduism.** By J. N. Farquhar. London: Oxford University Press, 1913. Pp. 469. 7s. 6d.

The author is literary secretary of the National Council of Young Men's Christian Associations of India and Ceylon. The book sets forth Christianity as the completion and crown of the Hindu social structure. It is one of the new studies inspired by the progressive missionary enthusiasm of today. The book attempts to discover and state as clearly as possible what relation subsists between Hinduism and Christianity. While it is not an exhaustive account of Hinduism, it deals with most of its prominent features. Chapter titles are: "The Indo-Aryan Faith," "The Hindu Family," "The Eternal Moral Order," "The Divine Social Order," "The Essentials of Hinduism," "The Summit of Indian Thought," "The Yellow Robe," "The Work of Men's Hands," "The Great Sects," "God with Us," "The Religious Organism." The work is built on foundations laid by the great scholars who have investigated the subject; and it embodies results of the author's own, first-hand observation and research. The book will make a rather wide appeal, and will be useful both to advanced mission-study classes and to scholars who are interested in the subject from various points of approach.

**Methodism.** By H. B. Workman. Cambridge: The University Press, 1912. Pp. vii+133. \$0.40.

The small size and commonplace title of this book hide its real value and significance. It is a careful, though brief, study of eighteenth-century Christianity, in the light of the evangelical movement which came to a head in Wesleyanism. It is written, moreover, from the standpoint of the modern, scientific historian. It belongs to the "Cambridge Manuals of Science and Literature," and is the work of the principal of the Westminster Training College. The author has tried, with a large measure of success, to put himself into the critical, but not